

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

NUMBER 19.

meets death is perhaps like the moment when waking is embraced by sleep. It never, I suppose, happened to any one to be conscious of the immediate transition from the waking to the sleeping state.—*Mrs. Jameson.*

NEW YORK, SATURDAY, SEPT. 15, 1855.

THE MANIFESTATIONS AT THE ROOMS OF MR. KOONS.

Some weeks since, we called attention to the charge brought against Nahum Koons in particular, and the Koons' family in general, by Brother J. H. Fowler, in the report of the investigations instituted by him, while examining the phenomena purporting to be Spiritual—which were developed and manifested at the above rooms, part of which report was published in the N. England Spiritualist.

We did this, that the religious world in general, and the theological press in particular, might see with what *jealous scrutiny* the *Spiritualists* investigated the manifestations, and the constantly unfolding phases of the phenomena, hoping they would believe in part that *honest and candid investigation* had more to do with our conclusion on the subject than a *greedy love* for the marvellous. How far our effort will be blessed, or in what degree it will tend to soften the angularities and antagonisms of party feeling, we cannot now say, but we should judge not much from the effects it has had on the editor of the *Christian Secretary*.

This gentleman called attention to the manifestations at Mr. Koons', in a late number of that paper, and after noticing the phases of the phenomena there developed, and the general satisfaction and confidence evinced by all parties who have, from time to time, examined the same, he proceeds to say—

"But it appears that these demonstrations did not satisfy some of the visitors to these wonderful rooms. The editor of the New-England Spiritualist, who, of course, were among the last to doubt the reality of the manifestations, has made a journey all the way to Ohio, to see the wonderful things which are daily witnessed there. The result of his investigation is reported in his paper of the 11th inst., in which he very distinctly intimates that most of the manifestations at Koons' are impostures; he having become fully convinced that Koons himself performed the main part in developing the marvels that are witnessed at those Circles. He says that he felt a *corn hand and a corn foot*, and several times caught a *hand and arm*, which he believed had something to do with the movements of the tambourine and horn, and belonged to Nahum Koons; but he could not hold on to it because of its peculiar sensitiveness."

We infer the writer of this article got his impressions of this subject from our notice, as he quotes the only extract we copied from Mr. Fowler's report; but *how or why* he found it necessary to have "the Editor of the N. E. Spiritualist" bear testimony against Mr. Koons and the manifestations, instead of Mr. Fowler, we are at a loss to comprehend. We dislike to think men capable of deliberate and wilful misrepresentation, and shall, therefore, think it is the result of some confusion of *memory* rather than an intentional disposition to falsify fact, and bear false witness against his neighbor, until we are convinced otherwise, by his neglecting to correct his error.

In the meantime, we make the following extract from a letter, written by Mr. John M. Kinney, of Lawton, Mich., to the editor of the N. E. Spiritualist, on the *reliability* of the manifestations at Mr. Koons', that *justice* may be done in the premise to all parties. And we hope the editor of the *Christian Secretary* will have the *magnanimity* to make such corrections in his paper, touching the same, as the nature of the case demands.

Mr. Kinney, under date of August 13th, says:—"I have carefully read and examined every thing published from 1847 up to the present time, respecting Spiritualism, that has come within my reach. I have sought to know that man continues to exist, after dissolution of his earthly tabernacle, in a conscious and identified condition, and this has seemed to me the only thing necessary for man to look to, to satisfy all his reasonable desires; for with me it is conclusive that all else that could be desired must follow as a natural consequence. To gratify my desire for demonstrative testimony upon the question of our continued existence, I made a visit to Mr. Koons' Spirit-room. I arrived there on the 29th of June last, and remained at his house till the morning of 2d July; had three evenings' opportunity of witnessing the demonstrations, and must acknowledge that to my mind they were perfectly satisfactory, showing, (as I view it), conclusively, and beyond a reasonable doubt, that human beings do continue to exist, in a conscious and identified state, after they have left the earthly form; also, that they are exalted, expanded, and developed; and that they are capable of communicating, not only with those in their sphere, but with those that remain in this state of existence.

"Being of a skeptical turn of mind, hard to convince without tangible proof, I was very particular to examine all that might be found in and around the establishment of Mr. Koons, and noting the seating of the Mediums and the audience at each exhibition, as well as to observe strictly that none might travel around the room, to make the demonstrations. Scrutinizing the conduct of the whole family, their sayings and doings in regard to all these wonders, I can, with the greatest degree of pleasure, in candor, honesty and justice say, that I have no doubt that Mr. Koons, Mrs. Koons, Nahum, and, indeed, the entire family, are strictly honest, honorable and truthful in regard to the so-called Spiritual manifestations at their place; and that my opinion is, that they are but instruments used by Spirits to demonstrate to the world, in the best way they can, that information so eagerly sought; to wit, the continued life. It would be a work of supererogation for me to reiterate here what I saw; it will only be necessary to say that I saw all that others have before seen, and heard all they heard, and that the statement of Mr. Partridge, which you published in your paper, is a correct account of the phenomena, and in exact accordance with my observations and experience while there. I know that some of Mr. Fowler's statements are, to say the least, incorrect in regard to the conditions of things; and that his conclusions, in many respects, exhibit the wildness and chimerical condition of his mind, while penning that portion of his article which you have published; indeed his communication itself, acknowledges his bewilderment, during a part of the time he was engaged in the investigations, so it seems to me that his whole statement should at least be closely examined, before receiving it as an effusion from a sane mind."

"THE CHALLENGE ACCEPTED."

On the fourth page of this issue, we publish an article from the pen of Mr. Charles Partridge, who proposes to sustain the affirmative of a discussion, which the Editor of the Tribune has been inviting for some months. We have so often spoken of the assumptions and falsities of the Tribune's issues on Spiritualism, that the subject must be fresh in the minds of most readers, and as the issue is thus understood, we will report the discussion, if such ultimate from this article, without further note or comment until the close of the same.

SPIRITUALISTS DIGGING FOR TREASURES.

It may be in this age of money-making and money-spending, that any and every method is considered legitimate that tends to bring money to hand, and put it in the "purse;" but since there are exceptions to all rules, it seems to us that *Spiritualists* should represent the exceptional phases of this money-getting policy. We have no quarrel with money, nor do we "envy" any man his "good," that can find it in the mere pursuit and accumulation of wealth, for we have long since convinced ourselves, that Shakespeare's Shepherd told to the world "the plain and simple truth," when he said, "he that lacks money, means, and content, is without three good friends," the last being by far of the most importance in the "battle of life."

Still, as the world goes on, money is desirable, even to the *philanthropist*, and no doubt is often accumulated by the thrifty and enterprising man, with the hope that one day or other he may be able to concentrate its power, by consecrating its use to the world's good and humanity's education—for such *ideal* promises too often come in between a man's better nature and his *meaner* practices, since the world's matter-of-fact expressed policy everywhere authorizes the assumption of "the end sanctifies the means." Naturally enough, therefore, is it that this feeling should manifest itself among Spiritualists, be the motive "good, bad, or indifferent," that called it into being.

At the same time, we cannot but regret, that the Spirits should have spoken to such small purpose, and be so imperfectly developed, as not to know better themselves, and teach others better philosophy than is exhibited in the following, which we clip from the *Sunday Mercury* of Sept. 9.

We regret it, because we cannot look at any sudden amassing of fortune or wealth, as natural to the order of Providence, or in any way likely to be beneficial to the individual, for in the generality of cases, such "streaks of luck" are more productive of laziness, immorality and crime, than of good to the individual or prosperity to the community, from the simple reason, that the mind needs to be educated and made acquainted with the true use of money, before it can minister to the Spiritual purposes of life.

And we think we are safe in saying that the majority of Spiritualists take this view of the subject, although there may be those so greedy of pleasure and emulous of fame, as to think differently, and act accordingly. However, there is little need of calling marked attention to this phase of money getting, for the simple *absurdity* of the enterprise will be its own corrective, were there no superstitious errors connected with this phase of the "right side of nature." It may be well, nevertheless, for all to remember, who take a friendly interest in Spiritualism, that however innocent the transaction may be in itself, its character and associations may be prejudicial to the best interests of the world's progress. The following are the facts:

"In Charlestown, Mass., a few nights since, as we learn from the Boston Traveller, while several of the watchmen were going their rounds, they heard the sound of pickaxes in Jay street. Upon reaching the place, they found three men busily at work digging in a round hole about eight feet wide and three feet deep. It was then three o'clock in the morning, and the watchmen inquired what they were digging there for at that late hour, but they received no answer. They attempted to go up to them, when they found their progress retarded by a small wire about the size of a knitting-needle, which was stretched around the hole. They asked the men what the wire was for, and again received no answer. The men then ceased their work, came outside the line and commenced conversation with the watchmen. They stated that they were Spiritualists, and that the Spirit of some person told them that this spot was once garriaged by an army, and underneath the foundation (an old wall surrounds the place where they were digging, which was intended for a dwelling-house some twenty years ago) was hidden treasures in the shape of large sums of money, which they expect to get when they get deep enough. The wire which they placed around the spot, it is supposed, will keep away the evil Spirits. They stated that they went on a similar expedition some twenty years ago, and while digging, the Spirit of a wild horse appeared to them, and prevented their working; and they thought if they then had had the wire about the place, they would have been able to continue their work. The men, after concluding their conversation with the watchmen, went back into the hole and commenced digging again. They are confident they will find the treasures; and probably they will, if they dig long enough. One of the men is named Sanborn, living in Somerville, another resides in Boston, and the third in Charlestown."

SPIRITUALISM IN ENGLAND.

PROF. J. H. ANDERSON CONVERTED.

Those acquainted with the efforts this *notorious* individual made, while in this country, to heap ridicule and disgrace on the innocent and unoffending cause of *Spiritism*, may be surprised to hear that he is now a *believer* in the manifestations. We confess to some doubt on that score ourselves, although we have been permitted to read a letter sent to B. P. Randolph on the eve of his departure from Europe, in which it is said Prof. Anderson is very anxious to possess a "good rapping medium;" he wishing to travel through England to exhibit the wonders of the phenomena. The truth probably is, that Mr. Anderson finds the demand for Spirit manifestation much on the increase, and thinks it perfectly in character to make a speculation of the same. We do not wish to question the motives of any person, nor do we think it impossible for a professed *trickster* to give an *honest* opinion on the subject; but we do *hope* all friends of the cause will be cautious in aiding any close connection between Prof. Anderson and Spiritualism, until he makes such *acknowledgments* as common honesty and the importance of Spiritualism demands.

Should Prof. Anderson, however, be honestly converted to Spiritualism, it will be another triumph for the Spirits, as he is acknowledged to be the prince of tricksters, and is therefore well competent to pass an opinion on the possibility of its phenomena being developed by any of the slights of *legerdemain*. There is an increased interest and a strong desire to know more of Spiritualism in England, although the genius of the people, as well as the general culture of the times, precludes the possibility of any *mediums* being very useful, except it be a "rapping medium," or some one through whom physical manifestations can be developed.

Miss ANNA F. JAY is commencing to attract some notice, but her efforts are mostly confined to private circles, the mass of minds having little confidence in speaking mediums.

SPIRITUALISM IN SYRACUSE.—Progress and Spiritual Reform seems to characterize the general movement of the Syracuseans, judging from what we read in "The Reformer," to which paper we are indebted for the following item:

"One who is 'posted up' in such matters, informs us that Spiritualism is rapidly gaining adherents in our city, and that many of the most wealthy and respected families in our city have 'circles,' and are firm believers in the manifestations. 'Who is going to explain the thing so luminously that all may be convinced that it is a delusion?' The champion seems not yet to have appeared."

PRESIDENT MAHAN'S BOOK CONDEMNED BY THE SECULAR PRESS.

As we are considered by the majority of minds to be an *interested* party in the discussion now pending between President Mahan and the Spiritualists, we decline to offer an opinion at present as to the Scientific merits of the book; nevertheless, we shall call attention to the discussion it calls forth and the conclusions arrived at.

We abstain from the first, because we have no anxiety about the second, and wish Spiritualism in all its phases to be discussed thoroughly and frequently, that its crudities and angularities may be got rid of. The time has hardly come, however, for a comprehensive criticism on the manifestations and philosophy of the Spirits, since the whole thing is in its infancy. We speak of it here as a subject for Scientific investigation, since its full expansion and development must ultimately in a marriage with known and acknowledged laws, and harmonize with common knowledge.

This thought, if fully comprehended, would teach modesty to both friends and foes, for there is much more need of *careful* and *honest* observation than of sweeping conclusions, for of the latter we have had abundance, while of the former we have as yet seen but imperfect manifestations.

President Mahan and others, who have written on this subject, might with propriety be *condemned* on this ground alone, since the extent and accuracy of their observations must be considered of primary importance, for in reporting the manifestations of the phenomena, these statements of fact become the *premise* for general reasoning.

The following notice of President Mahan's book, from the Daily Times of September 7, will suggest the propriety of these reflections, which we hope will stimulate the reader with a candid desire to know the truth, as it is in the unfoldings of God's harmonic universe. For fear, however, the reader may conclude the testimony to be partial to Spiritualism, we wish to remind him that the same writer (probably the Editor of the *Daily Times*) over a year ago wrote as follows:

"By virtue of a very thin dress across the shoulders of a tipping medium, we were enabled plainly to read the answers of the Spirits to the questions put, in the working of the muscles about the shoulder blades, several seconds before the tipping of the table announced them."

We presume the writer of the above has found it necessary to change his views so far as the phenomena is concerned, for he associates it in the following with "mystery," in contradistinction to his previous imputation of trickery, imposition and humbug. The Editor of the *Daily Times* is far from being a convert to Spiritualism, however, if we are to judge by the late *burlesque* reports which have appeared in his paper, and the laborious effort he has just made to convict Spiritualism of a licentious and immoral tendency.

Of this we may have something to say in our next issue.

"Rev. A. Mahan, first President of Cleveland University, has published a volume on 'Spiritualism,' which he calls *Modern Mysteries Explained and Exposed*. To us, Spiritualism has always been a mystery—but Mr. Mahan's explanation and exposition leave it a mystery still. We have vainly endeavored to understand what his own views are. He talks of the *Odylic Force*, as accounting for all the Spirit phenomena, but supposing that we decline accepting this *Odylic Force*, on his word, (i. e., refuse his *petitio principii*), where is his argument? Mr. Mahan claims to have 'now satisfactorily explained' the mystery that has hitherto surrounded the manifestations of Spiritualism, and to have produced 'a work which would stand the most rigid test of criticism.' We sigh for some means of explaining the explanation, and we do not attempt rigid or any other criticism on a book which we find it impossible to understand. By the way, Mr. Mahan, who quotes the lines commencing

"Within this awful volume lies
The mystery of mysteries,"

as having been written by Byron in a blank leaf of his pocket Bible, is apparently ignorant that they were composed by Scott, and introduced by him into one of the *Waverley Novels*—*The Abbot*, we believe."

THE PIC-NIC.

The second Pic-Nic of the Spiritualists of New York, Williamsburg and Brooklyn came off at West Flushing on Tuesday, Sept. 11th. A more extended and general notice of the same brought an increased number of *pic-nickers* on the ground. This party, therefore, was much larger than the former, the number present being estimated from four to five hundred.

The weather was rather "hot," the air being dry, but the shade was harmonic to the occasion, animating all with a spirit that has ever made hearts light and eyes bright, when *pic-nics* were to be the *mediums* of pleasure and recreation. Altogether, however, the manifestations and proceedings were of a milder character than those of the former occasion.

Addresses were delivered by Prof. Brittan of New York, Prof. Fowler of Poughkeepsie, both of which are highly spoken of. Mr. Ambler being a *medium*, delivered a poem in the *trance* state, which is thought to be worthy the source from whence it came, and the occasion.

Mr. Smith, of this city, was active and earnest in his efforts to contribute to the general happiness. The imperfect and fragmentary phases of manifestations that come through him, are more frequently productive of mirth than Spiritual reflection, of which fact none can be more fully conscious than Mr. Smith. As he cannot control these grotesque manifestations, he submits to them with as good a grace as possible, in hopes they may pass away or develop him into the harmonic medium.

He produced a letter purporting to be Spiritual, which was read by B. P. Randolph, (the *medium*), and had the effect to call out an effective speech on the subject of Temperance, Mr. Randolph personating the departed, who seems to have been the victim of intemperance.

Not being present ourselves, we are indebted to some friends, and a brief statement in the Tribune, for the facts in this notice.

The writer in the Tribune concludes his statement as follows, which, from all we can learn, is substantially correct:

"There was a singular mixture of the serious with the comic in the various performances. While some were exhorting in a religious strain—others, particularly Mr. Smith—were by the same kind of influence making fun. But, perhaps, the most amusing performance was that of a young man who personated one Patrick Ryan, who had been 'nipped together with the cars.' His oratory was a curious mixture of theology and Irish wit given in the Irish brogue, which excited roars of laughter. Pat was ready to answer theological questions, and when asked where his priest was now, he replied, 'Way down in the dark—but my daughter Margaret is a taichin on him.' The manifestations, on the whole, were not of an unusual or remarkable character, owing apparently to a diffidence among the Media in exhibiting themselves before so large an assembly."

A WONDERFUL DISCOVERY BY THE SPIRITS.

The desire of the materialistic utilitarian is about to be satisfied, if the following from the Cleveland Plaindealer is to be relied on. That the facts in the case are as stated, we have no doubt, as Dr. Haskel, the editor of the *Spirit Advocate*, when in Cleveland, some months since, received the same information from reliable parties.

The *mission* of the Spirits will henceforth, we suppose, be of importance, should this discovery ultimate in the practical benefits to society that it now promises. It is obvious to the thinker, if *heat* and *light* can be produced from *water*, that an entire revolution must take place in that department of commerce, that heretofore has supplied society with these necessities. This conclusion is the more obvious and reliable, since the Spirits made it a "condition" before communicating the intelligence, that no *speculation* should ultimate from it, as they wished the benefits of the discovery to go to the many and not the few of the human family.

We understand a small sum was specified by the Spirits, for those immediately connected with the invention, as a compensation for their services, after which it was to be made common for the good of all.

We hope Dr. Taylor, should he come to New York, will find it convenient to give the Spiritualists of this city, some *light* on the subject, as a full discussion of the merits of the discovery, must for ever put to rest all doubts as to the agency and intervention of Spirits in the affairs of men. Looking at the *manifestation* from this stand point, we are at a loss to determine, whether the material of Spiritual benefits will have the ascendancy, for as a general thing, they go hand in hand in their mission of use and beauty. The editor of the Plaindealer says:

"Last evening we witnessed the result of a series of experiments made by Dr. Taylor, the celebrated clairvoyant physician of this city—the actual production of a brilliant light, and of course an intense heat, by the decomposition of water!—The apparatus for producing this astonishing effect is very simple, and has, he alleges, been constructed entirely under Spiritual directions. It is imperfectly made, and yet serves to demonstrate the fact, and the principle involved in the process. The light is exceedingly brilliant, equaling the best quality of gas, and superior in color, it being of an orange tint, and producing not the least smoke. A caveat has been filed in the Patent Office in Washington, by a gentleman of this city, who compared the apparatus with that of Paine, and the two are entirely unlike. Distinguished Chemists who have examined this invention, pronounce it a triumph. We do not feel competent to decide any change that may happen to arise among scientific men, but the results have actually been seen, and verily believe no deception has been resorted to in producing it."

The expense of this light, aside from the apparatus, will be next to nothing, as it is upon a self acting principle. This discovery, for aught we can see, will be applied to all the purposes for which light and heat are now used; and will make a new era in human affairs. It is a severe tax upon the imagination to conceive of the changes which will be wrought by the discovery of a process by which water and other simple elements of nature can be rendered subservient to the comfort and convenience of mankind. Dr. Taylor and his friends are soon going East to procure an apparatus on an extended scale, and of perfect workmanship. On his return, as he assures us, he will give the public a chance to see and judge for themselves."

WHO WILL ANSWER?

Some weeks since, we gave an abstract of a long article from the Church Review, the argument of which was, *Spiritualism from the Devil*, which has been copied by some, and commented on by others, to the essential and material damage of orthodox theology in general, the devil part of it in particular. The following from the *Pittsburg Daily Dispatch*, is the most pertinent and significant we have met with, and we hope it will have the effect to stir up the pure mind of the church-man, ("by way of remembrance,") since they seem to have forgotten that Christ was accused of casting out devils by Beelzebub, the prince of "devils." How far it is, *sensible* or *just*, to forget so important and significant a passage in the life of Jesus, when theorizing on *demonology*, we will leave the reader to infer after attentively perusing the following:

"THE WORK OF THE DEVIL."—*Messrs. Editors:*—"In your paper of to-day, I observe a paragraph stating that the *Church Review*, a leading Episcopalian organ, is out with an article on Spiritualism."

It seems the writer admits the facts and phenomena of Spiritualism, but assumes that they are the work of the Devil. Well, even this admission is an evidence of progress. The facts are admitted—and they are also admitted to be *Spiritual*.—Does not the church claim that the devil is a Spirit? Then there is no disagreement between this writer and the Spiritualist, so far as the *Spirituality* of these manifestations is concerned. But while the Spiritualist claims these manifestations to be both good and evil, like human manifestations—the *Church Review* holds that they are all evil—the work of the devil. Now, how are we to settle this question? Jesus was accused by the Scribes and Pharisees of "having a devil." But did not his life and teachings put to shame his base calumniators? How are we to know, except "by the fruit's?" Admitting, as does every intelligent Spiritualist, that there are, at times, discordant and unprofitable communications emanating from Spirits whose residence in the Spiritual country has not added much to their knowledge, refinement, or good manners, we at the same time claim that the multitude of communications, teachings, and inculcations from the invisible realms, are of an elevating, consoling, and harmonizing character.

And, furthermore, we claim that the works of Spirits, as manifested in giving health to the sick, sight to the blind, strength to the weak, and comfort and joy to the afflicted and bereaved, are further evidence of a good origin. If Judge Edmonds, Dr. Dexter, and others, are really "possessed of the devil," as intimated by this writer, wherein do we see it manifest in their works and lives? They seem to be less worldly now than formerly, and to have a higher faith in goodness and truth, and a fuller realization of the immortal destiny that awaits them.

As I said before, these communications teach purity of life. They entreat us, as we would be happy, here and in the land of immortality, to live truthful and honest lives—to search for truth and wisdom—to "lay up treasures in Heaven;" and by a practical righteousness, and a living faith in the great and vital principles taught in the Gospel of Christ, strive to build up the "kingdom of Heaven on earth."

But the writer may say that these things do not disprove their Satanic origin—that the "devil" sometimes clothes himself as an angel of light, in order the more successfully to deceive. Well, then I answer, if God teaches us to live pure and "well-ordered lives"—to do good, to relieve the oppressed, and to strive to walk in wisdom's ways—and the devil does precisely the same thing, how, then, are we to determine which has a heavenly, and which a hellish origin? Who will answer?

Yours faithfully,
M. A. T.
New Brighton, Aug. 16, 1855.

WEST TROY—SPIRITUALISM, &C.

Those of our readers, who are acquainted with the style and know of the past labors of Brother S. M. Peters, will doubt not, be pleased to see him again in print. Brother Peters has worked earnestly and long in the cause of Progress and Spiritual Reform—worked when his physical system needed rest, and his mind repose, both of which have been denied him, to a great extent, because of his social necessities.

He has just recovered from sickness, and has entered into business more congenial to his nature and culture. We hope he may continue to enjoy the rich blessings of health and happiness of spirit, both for his own sake and the readers, as we shall always be pleased to put his "Communications" before the public.

Troy, Sept. 9, 1855.

BROTHER TOOMEY:—From the window where I labor, I look down on the bosom of the Hudson. The juvenile steamers plying up and down, and the various less pretending craft, together form a picture of life, most pleasing, when compared to the dull monotony of my every day view for the last four years.

Beyond the river, my eye rests on the scene of those four years of toil and hope deferred. There it lies—West Troy—like an old bundle of rags, tied up ugly. Can I ever forget that place? Never! There, in a compound atmosphere of rum, rowdiness, ignorance, intolerance, and superstition, I labored in season and out of season, to redeem my fellow men from the bondage of priestcraft. My mission is finished. I have returned to the quiet walks of modern Illium. Mount Ida looks lovelier than before, as my feet press its classic soil. None but those who have breathed an uncongenial air can realize its deteriorating effects. While laboring for others, regardless of my own peace of mind, and striving to subdue soul, fitted only to bear thorns, I have sadly exhausted my mental and physical forces. My gift of poetry is gone. Such as it was, it once glowed along like the mountain rivulet, loitering by the wild flowers, as if listening to the melody of the warblers, and again it went leaping down craggy rocks, meandering slowly away, as if astonished at its own recklessness. I remember that weak, imperfect gift, as a green oasis in the desert of my pilgrimage, to the Mecca of my hopes. And it is gone. Shall I ever regain it? Let us look into the philosophy of the matter. A harmonious mental organism is a musical instrument, touched by angel fingers. Unbidden, as it were, thought finds utterance in the measured line, and chiming arrangement, of the whole. But conditions are necessary; the instrument must be in tune. If a string is loosened, or a key burst, the music wont come out. And it is so with me now. I am sadly out of tune. The music is not dead; it will vibrate again when the strings have recovered their wonted tone. But I was speaking of West Troy—not despairingly—for seed is sown there, that will grow in the coming time. West Troy is progressive. Men, even there, are beginning to think and act out their thoughts. They have progressed quite recently from domestic liquors to the imported article, in conformity to the requirements of the Prohibitory Law, which is a great step in advance, all things considered. The old time-honored horse-boats, too, are laid aside, to give place to modern steam-craft, unlike any thing else in naval architecture. No place but West Troy could produce a genius capable of modeling the craft in question; and no man but a resident of that village could muster hardihood enough to dare the perils of the river with boats, that often go where they please, despite the wishes or the efforts of the steersmen.

But I leave the subject of West Troy progression for one that belongs legitimately to a more advanced stage of human development. My present home is but half a block from one of the most efficient and persevering Spiritual Circles of Troy. In this Circle, the phenomena partake of all the varied manifestations of Spirit presence. There is a family of mediums, speaking, singing, &c., and the communications are both instructive and amusing. No arbitrary rules are permitted to check the free flow and interchange of thought and sentiment. The Circle is free also to all who choose to investigate.

Externally, Spiritualism to a superficial observer, would appear to be on the wane in this city, but such is not the fact. There are hundreds, who have never listened to a public lecture on the subject, who nevertheless, are firm rooted in the knowledge of its truth. The opposition is quietly resting in the shades of baffled endeavor. Travelling mountebanks are below par. Professor Spencer lately advertised to blow the whole thing sky high. He succeeded in smashing a table by the assistance of two persons under psychological influence, and also in curing a man *permanently* of an appetite for tobacco, who never used the weed in his life. The few who expected any thing from the performance, went home disappointed. These itinerant exploiters really promote the cause of Spiritualism, inasmuch as they disseminate the science of mind as demonstrated by psychology. People learn from them what they would not accept from any other source.

Dr. Raney's company of Spirit Minstrels have just returned home from a successful tour through the northern part of this State and Vermont. They go west in a few days. They are highly complimented by the press, where they have performed. They can sing.

A. J. Davis lectured this afternoon, (Sept. 9) in Harmony Hall, to a large and attentive audience, on the despotism of opinion. A few of his hearers considered discretion the better part of valor, and left; but the larger portion stood their ground well. I refer, of course, to the sectarian part of the crowd. I understand that Mrs. Davis is to lecture this evening.

While upon the subject of lectures, it may be well enough to express an individual opinion, as to their general utility. The expense of providing a hall and paying a speaker, is burdensome to people so poor as Spiritualists generally are. The curiosity of people may be excited by a lecturer, but the question is, is the cause advanced in this way, any farther than it is by the publication of books and papers? When I buy a book, I get an equivalent for my money, to which I can refer any time, as an exponent of the principles set forth in its pages. But the bulk of the expenses of public lectures goes to the owners of halls, who care only to fill their pockets, while the lecture itself is forgotten by those most interested in the cause of reform.

S. M. PETERS.

THE RIGHT SPIRIT.

A friend writing us from New Orleans, manifests a disposition to co-operate and harmonize with us in the labors for progress and mental illumination, and in such a way expresses his *tolerance* for the points of difference between us, that we make bold to extract from the same, that others may learn to "do likewise."

There is no good reason why any other than the kindest feelings should characterize the various members of the reformatory family, and will not, if common honesty is conceded to all in search of truth.

A man's method may be criticised and his conclusions ignored or condemned, without assailing his motives or exciting his combativeness, although it may be difficult to *practically* acknowledge the *fallibility* which theoretically is said to be common to the manifestations of most minds. We shall be pleased to hear from our correspondent, and have little doubt but harmony and peace will characterize our Spiritual intercourse. Our friend writes as follows:

"I intend, when the occasion warrants, to give you such news of a Spiritual kind as will be, I hope, of service—but of that you are to judge, 'by the fruits, &c.' You know the rest. Although a 'believer in the 'Harmonical Philosophy,' yet, I am not too bigoted or prejudiced to appreciate 'Christian Spiritualism' because it entertains views diametrically opposite to my own. I am very much pleased with the medicine done up in your paper, so much so that I desire to continue taking it, the proof of which is enclosed within. I am not able to give you a letter, now or hereafter, dressed in fancy clothing or beautifully embellished. You must take them for what they are worth. Suffice to say, I will do all that I can, and I can do no more. I remain, with every assurance of esteem yours fraternally,
JAS. C. WINGATE."

PARODY CONCERTS.

We know not to whom we are indebted for the tickets, which have admitted ourselves and friends to two of these Concerts at Niblo's Saloon, but whether it be to Spirits in or out of the form, they will be pleased to accept our acknowledgments for the same.

We do not profess much critical skill in the niceties of artistic and operatic music, but we have some conception of the laws of harmony, the dexterity, sweetness, and purity of tone, that give success to music, and makes it the *enchanting* medium of spirit power. By nature and taste, therefore, we incline to, and love "ballad" melody rather than operatic skill, for the reason, that in one, we get feeling, affection, devotion, and are made to feel the sacredness of human love, while in the other we *generally* get the more noisy and boisterous manifestations of passion, and frequently are made conscious of the skill of the singer, or the affection of the actor.

In these Concerts, however, we harmonized nearly every thing presented, for good taste, critical skill, and masterly execution, marked the varied performances of the evening. The musical executions of Mlle Parodi are expressive of power, force, and passion, then tenderness, sweetness and delicacy, although occasionally, there are much of these in some of the pieces. Few, however, can remain insensible to the charm of song, or the enchanting power of music while listening to her, for a well trained flexible voice, when under the control of good intelligence and good taste, will always captivate the mind and stimulate the affections.

We are indebted to Mlle Parodi for again making *conscious* of the power of music, as an agent of civilization, and hope she may be well sustained in all her efforts to popularize a high and *Spirit* conception of the mission of song, whether considered as the medium of devotion and religious harmony and recreation.

MATRICE STRACKOSKY, as a pianist, should be seen and heard, the better to know "what *work* is man," as well as learn what "a pianist" a man can do, for his executions are astonishing and well worthy the approbation they forth.

Had we the space; we would be happy to notice the many excellencies of the various artists who minister to the pleasure of the audience. Concert evening, for they are all educated and artistic performers.

There will be a Grand Concert in Brooklyn Friday evening, Sept. 14th, and second and Grand Concert at Niblo's Saloon on the evening following.

MEDIUM AT THE ROOMS, 553 BROADWAY.

Miss Junny Libby having been invited by Society to occupy the Room heretofore used by Miss Fox, will hold daily Circles for the benefit of those who may wish to examine the phenomena of Spiritualism, or be examined themselves, for medical and hygienic purposes. The hours will be 10 A. M. to 1 P. M., and from 3 to 5 P. M.

Miss Libby's phases of mediumship are: clairvoyant, Healing, and Developing, and at times sounds or "raps" are given loud and freely.

Her Clairvoyant powers, whether natural or ritual, are of a remarkable order, as she has been to see the exact condition of the system, and described the diseases of those who have presented themselves for examination.

ON THE DEATH OF A YOUNG CHILD OF RARE PROMISE.

BY BEL REHNER.

Still, still, and cold—like a young child,
And lids that closed o'er eyes of light,
And brow that drooped of wondrous might,
Of thought's high power,
That young soul's power—
Lay the young child,
Given—given to death—to life just known;
A bud cast off ere it had grown;
A star gone out ere it had shone;
To eye of man—rich wealth unknown.
All laid in earth,
Dark dark and dim to below!
How can we see, how can we know
The wisdom that should make it so?
Father! thy hand in mercy show—
In mercy to the heart laid low—
Pity, oh God!
Bowed as themselves with death had striven,
They sit where that rare child was given,
To find heart-chaits but to be given;
Loved but to lose; what can enliven
Their night of loss?
"How can I give my child away?"
Those little feet alone to stray
Along the dark, mysterious way,
That e'en our strong hearts find so dismay—
My child! my child!
The way is long—and very weak
Thy baby form—thy tender feet
Have never trod the path of sweet,
Which love had smoothed.
And if thou find that world of light,
Away beyond the fearful night,
Who, who shall see mid legions bright,
That tiny form?
While rings with shouts heaven's lofty dome,
As hosts of long tried saints come home,
The little earth-habes all alone,
Feeling no right in its new home!
Will it not weep?
And away with tottering feet,
Along the shining golden street,
And beneath the weary tree-weep
Its mother's arm, its earth-home sweet,
Alone in heaven!"
Hark! hark! a voice! a vision gleams
From where the throne-light ever beams,
And e'en through earth's mist veil it streams—
Let us look up!
Swift gliding o'er the Jasper sea,
Where nothing but the throne is free,
Spendeth where "many mansions" lie
A tiny ark; now hounds it free
Upon the shore.
They crowd around the shining ones;
That soul so loved, so welcomed, comes;
Close folded by their starry plumes,
Behold the child—the life-tree fringes
Fresh fragrance o'er immortal springs;
And while the angel-child glad sings,
They teach it all the hidden things
Of heaven-land vast.
They loved it, they, the angels there,
Looked down and loved the earth-child rare,
And wept that on such soil should wear
Earth's three-score years;
Struggling through many a dream and doubt
The eternal secret to reveal;
Tossed in the misty dark about—
No guide—no star.
And so that they could meet near
Where shone the eternal truth-sun clear:
No realm might e'er appear,
And make it in the three-score here
An angel-an archangel here,
They took it home.
Oh right evolves from all this wrong!
Of all this discord rounds the song!
Our weeping eyes that yet ere long
The wherefore see.
Of all the heart-breaks and the tears—
That darkly crowd the waiting years—
The mystic, the low, the tears,
Shall lapse in light.
Our beautiful are in the skies;
Our heart-beats burst yet to rise;
Through all this night of sacrifice,
We see not how with mortal eyes,
Shall come the gain.
Chicago, August, 1885.

CHALLENGE ACCEPTED.

TO THE EDITORS OF THE TRIBUNE.—In your editorial of July 21st, animadverting upon the Spiritualism of the day, calling in question the wisdom of spending time in its investigation, I find the following challenge, which I accept:—

"We have repeatedly challenged the adepts in the modern Spiritualism, Spirit-rapping, table-tipping, and the like, to state a single truth which their pretended revelations have added to the sum of human knowledge, but as yet they have not been able to meet the proposal. Instead of it, however, we have had from them several propositions to engage in the discussion of various abstract moral, religious or fantastic topics, which, from the nature of the case, we have been constrained to decline."

In view of your intimation that you are disposed to allow this subject but a limited space in your columns, I have confined myself to the briefest possible statement of a very few of the new and true things you challenge me to produce; and I hold myself in readiness to continue the list of statements, if you will allow the necessary space in your columns. My propositions are supported by the affirmations of unimpeachable witnesses, and other evidences, such as would be received and be deemed conclusive in any court of justice. Furthermore, to those who will devote the necessary time, I will demonstrate the truth of all these statements, so that they shall affirm these truths, or deny evidences which in most cases shall appeal directly to their senses.

The value of these new truths to each individual, and the time proper for one to spend to ascertain the facts, must be determined by the price he or she puts upon the knowledge and demonstration of a happy existence beyond the grave. Those persons who do not care or dare to think of a life beyond the grave, involving the consequences of the neglected opportunities and positive errors of the present life, may scoff at these evidences, and endeavor to evade their force; but I trust that there are few such among the readers of the Tribune.

It will, of course, be observed that I recognize in the following statements the proper distinctions between the words "belief," "hope," "faith," etc., and "knowledge." I use the word "knowledge" in no mystical sense, but to signify that which is made tangible to the natural senses—a significance far transcending "belief," "hope," and "faith."

If any competent person feels disposed to show that these things are not new, nor added to the sum of human knowledge through modern Spiritualism, and the Tribune should not feel disposed to give the subject space in its columns, the Spiritual Telegraph, an organ of modern Spiritualism, published in this city by Partridge & Brittan, will entertain the objections. With these preliminaries, I proceed to my statements:—

First. It is "new and true, and has been added to the sum of human knowledge" through modern Spiritualism, that many of the proximately true results arrived at by a few persons through mental philosophy have been rendered comprehensible to all mankind.

Second. It is "new and true, and has been added to the sum of human knowledge," by virtue of modern Spiritual demonstrations, that man in the earth-life has immortal or spiritual organs, which he may and does often use to apprehend physical facts which are occurring far beyond the reach of the external or physical organs of sense, thus showing that man, even in the earth-life, has spiritual faculties.

Third. It is "new and true, and has been added to the sum of human knowledge," through modern Spiritual manifestations, that immortality is demonstrable to the external senses of man, which fact has hitherto been merely believed and hoped for—and that, too, only by virtue of an innate desire to live on, and a faith in ancient records of questionable origin and disputed significance (disputed even by their professed adherents,) leaving at best but a flickering hope, which the most sanguine dying man would give all earthly possessions to

have confirmed by absolute, sensible demonstration. The fact of Christ's resurrection—admitting it is a fact—does not prove man's immortality, since he is claimed to have been more than man. Modern Spiritualism demonstrates the Spiritual presence of our relatives and friends, whose bodies we have laid in the grave. This is both new and true.

Fourth. It is "new and true, and has been added to the sum of human knowledge," through modern Spiritual manifestations, that the Spirit-world is not that supposed far-off country "from which no traveler can return," but that it is around and within us, and that our Spirit friends are cognizant of our most secret thoughts and actions.

Fifth. It is "new and true, and has been added to the sum of human knowledge," that Spirits can and do communicate their thoughts and knowledge to mortals through various signs and symbols; also, through writing and speaking audibly in numerous ancient and modern tongues.

Sixth. It is "new and true, and has been added to the sum of human knowledge," through demonstrations of the Spirits, that the Spirit itself may, and actually does, assume temporary control over gross matter, and that, under favorable conditions, it can and does appear in a form similar to the earthly form, to mortals, who recognize its presence and identity by the peculiarities of its natural features and other external appearances.

Seventh. It is "new and true, and has been added to the sum of human knowledge," through modern Spiritual manifestations, that death in itself simply and only severs the connection between the Spirit and gross physical elements, and that the conscious human being still lives on, in the full possession of all his essential attributes, and is sensible of no change except in the conditions of his being.

Eighth. It is "new and true, and has been added to the sum of human knowledge," through Spirit-disclosures, that the popular ideas of the state of the dead—of heaven and hell—as to locality and condition, are grossly erroneous.

Ninth. It is "new and true, and has been added to the sum of human knowledge," through the concurrent testimony and unmistakable demonstrations of Spirits, that immortal beings are attracted to societies in the future life, which are in consonance with their own Spiritual state and degree, and that such consociation, with its consequent inspirations, fulfills their desires and constitutes their joys. Furthermore, that Spirits would be equally unhappy if forced to dwell with societies, or in elements and conditions, superior to their own state, as they would if forced to dwell in elements and societies inferior to themselves—that happiness is predicable only upon harmony of the external with the internal life, and consists in the spontaneities of congenial states and societies.

Tenth. It is "new and true, and has been added to the sum of human knowledge," through the concurrent testimony and reasonable demonstrations of Spirits, that heaven and hell are neither local nor arbitrary in themselves, but are terms used to signify degrees of development, states, and conditions of being consequent upon virtuous or vicious life.

Eleventh. It is "new and true, and has been added to the sum of human knowledge," that the unpardonable sins consist in neglected opportunities and positive errors in our teachings and practical lives, which may our own or our neighbor's life, mislead or divert the mind from its natural current of truth, or in any way obstruct or retard our own or our neighbor's physical, mental, and Spiritual growth or development. These things "never can be forgiven"—or, in other words, regained by the individual, and made up at any point of time—neither in this world, nor in the world to come.

Twelfth. It is "new and true, and has been added to the sum of human knowledge," through Spirit teachings, that growth or progress is the law of life, and pertains alike to the natural and Spiritual spheres—to time and eternity, and is essential to happiness here and hereafter.

Thirteenth. It is "new and true, and has been added to the sum of human knowledge," through Spiritual demonstrations, that Spirits have power to change, under suitable conditions, the unnatural and depraved passions and appetites of mortals, and to restore them to their normal condition. This has been demonstrated in numerous instances. Spirits have so changed the tastes of men as to render their accustomed tobacco and rum nauseating. In this and other ways they have assisted many persons to reform their vicious and filthy practices.

Fourteenth. It is "new and true, and has been added to the sum of human knowledge," through numerous Spiritual experiments, that Spirits perceive diseases, and have the power to cure mortals of various kinds of them. This is demonstrated by innumerable instances, in which Spirits have not only given correct delineations of various diseases which had eluded or misled the most skillful earthly physicians, but have actually cured the sufferer by the recommendation and application of proper remedies, and also in the manner of the ancient apostles, viz: by the laying on of hands. Among the diseases which have been thus successfully treated by Spirits, are fevers, fits, nervous and muscular derangements, rheumatism, dislocated bones, blindness, insanity, cancers, etc., etc.

Fifteenth. It is "new and true, and has been added to the sum of human knowledge," that while popular science has no past and no future in its estimate of humanity, and popular theology recognizes no present, and repudiates the experience of all but dead men, modern Spiritualism confirms the truths of the past, demonstrates the future, and blends with them present living, scientific experience, which form the triune elements of a true philosophy of man.

Sixteenth. It is "new and true, and has been added to the sum of human knowledge," that Spirits not only retain the power to exercise, in their own peculiar way, earth-born faculties, but also their previous experiences, exercises and instructions, are found to exert a characteristic influence upon their performances in manifesting their presence and qualifications to mortals. This is demonstrated by Spirit-performances upon various musical instruments, such as drums, harps, tamborines, accordions, pianos, etc., in their own peculiar way, reproducing their favorite airs, and music entirely new, so far as is known, which music is claimed to have been conceived by them in the Spirit-spheres.

Seventeenth. It is "new and true, and has been added to the sum of human knowledge," through tangible demonstrations, that Spirits have power, and on various occasions have exerted it, to carry inanimate things through the air, and to move ponderable objects of several hundred pounds' weight, when such objects were not in contact with any earthly human being. This is demonstrated by the fact that chairs, tables and other

ponderable objects, sometimes with persons sitting upon them, have been raised up, and otherwise moved by Spirits. Furthermore, various persons, with and without contact with mortals, have been raised up, suspended and transported through the air by Spirit-power.

Eighteenth, and finally. It is "new and true, and is added to the sum of human knowledge," through tangible Spiritual demonstrations, that the ancient prophecy which declares that "the last enemy death shall be destroyed," and is now meeting with an actual fulfillment. These manifestations tangibly prove that mortals actually do "put on immortality," and thus death is swallowed up in victory.

These statements are respectfully submitted, with a deep sense of their importance, as involving the happiness and Spiritual growth of mankind. It is hoped the secular and religious press will perceive their deep interest to humanity for time and eternity, and give them that wide publicity which seems accordant with their intrinsic merits. In thus doing they will secure the thanks of a large and rapidly increasing class of investigators who have come to the knowledge of these truths, and also of thousands of persons who are groping their way in dark and hapless despondency for the want of the very light which these demonstrated and demonstrable propositions are calculated to convey.

For humanity,
CHARLES PARTRIDGE.

HUMANITY.

BY HORACE GREELEY.

The watchword of the nineteenth century is brotherhood. Rapid and wonderful as is the progress of physical science—valuable to man as are the steamboat, the railroad, the magnetic telegraph, might as be the results attained, mightier the hopes excited and justified, by the march of discovery and invention—the great discovery being made, and to be made, by the children of men, is that of their community of origin, of interests, of aspirations. "God hath made of one blood all people," is its essence, proclaimed many years ago; the new truth is but the old realized and made practical. Humanity refuses longer to be separated and arrayed against itself. Whoever oppresses or injures any human being, however abject or culpable, wrongs and tramples all men, himself included.

A grave, momentous truth—let it be heard and heeded. Hear it, grim and ruthless warrior!—eager to rush over myriads of gashed and writhing bodies, to coveted fame and power! Those thou wouldst so readily trample into the earth are not really enemies, but merely victims—not something which may be separated from thee and thine; they are thy fellows, kinsmen, brethren—with thee, "members of one another," and of humanity.—The sword which hews them down, maims thee: the hoof that tramples them, wounds thee. No armor ever devised by cunning or selfishness can prevent this: no walls of stone or living men can ward off the blow. As surely as the verdant tree must mark its shadow in the sunshine—as surely as the stone projected upward will not rest in mid-air, but descend—so surely falls the evil on him by whom evil is done or meditated.

Miser! heaping up fresh hoards of yellow dross! thou art starving, not others only, but thyself!—Bread may fill thy garner, and thy vaults be stored with ruddy wines; but plenty cannot come where dwells the insatiable thirst for more; and baneful are the possessions which contract the brow and harden the heart; speedy and sure is the judgment which avenges the woes of thy pale, hollow cheeked victims!

Libertine! believe not that the anguish thou so recklessly invoke on others shall leave thee unscathed. The contrary is written in the law whose fate is eternity, whose sphere is the universe.—Fleeing and hollow are the guilty joys thou seekest, while the crimes by which they are compassed shall darken thy soul and embitter thy thoughts for ever.

And thou, humble, self-denying votary of the highest good—the good of thy brethren, thy fellow beings—vainly shalt thou strive to sacrifice thy own happiness to brighten the dark pathway of the needy, the wretched: heaven will persist in promptly repaying thee more and better than thou hast given. Give all thou hast to lighten the burdens of others to-day, and the bounteous reward will not wait for to-morrow's sun. It will insist on making thee richer, in thy hunger and nakedness, than the king amid his pomp, the banker amid his treasures. Thy riches are safe from every device of villainy, from every excess of calamity; they cannot be separated from nor made unavailable to thee. While thou art, they shall be to thee a chastened gladness, a tranquil rapture for ever!

And thou, saintly devotee, and shrine of all virtues! look not down in loathing, but in pity, on the ruined votary of vice and crime. He is here to teach thee not pride, but humility. The corrupt, revolting thing he is, tells thee what thou mightest easily have been, had not Divine Goodness, for its own high ends, not thine, willed otherwise. The drunkard's maudlin leer, the lecher's marred and hideous visage, the thief's cat-like tread and greedy eyes, even the murderer's stony heart and reeking hand—all these, rightly viewed, are but indications of the possibilities of thy own nature, commanding gratitude to God, and compassion for all human errors.

Ay, "we are members together of one body" of humanity. Whether blackened by the fervid sun of tropical deserts, or bleached by the fogs of a colder clime—whether worshipping God or the grand lama, erecting Christian altars in the savage wilderness or falling in frenzy beneath the wheels of Juggernaut—whether acting the part of a Washington or a Nicholas, a Howard or a Thug—the same red current courses through all our veins—the same essential nature reveals itself through all. The slave in his manacles, the over-seer brandishing his whip, the abolitionist denouncing oppression—who shall say that any one of these might not have been trained to do the deeds and think the thoughts of any other? Who shall say that the red-headed savage of the wilds might not have been the meek, benign village pastor, blessing and blest by all around him, if his lot had been cast in Vermont instead of Oregon? Who shall say how far his crimes are treasured up against him in the great account, and how far they are charged to the perverting, darkening force of Christian rapacity and fraud, or esteemed the result of a Christian indifference and lethargy only less culpable?

Away, then, from human sight with the hideous implements of human butchery and destruction! Break the sword in its scabbard, bury the cannon in the earth, sink the bombs in the ocean! What business have these to disturb by their hateful presence the visible harmony of God's universe?—How dare men go out in the balmy air and bright sunshine, and there, in the full view of heaven, essay to maim and massacre each other? How would their wretched babble of national honor sound, if addressed directly to the All Ruling, as an apology for wholesale slaughter? Who would dare be their mouth-piece in proffering an excuse so pitiful? And do not the abettors of war realize their vile appeals to the baser passions of our nature resound always in the ears of the recording angel?

But not war alone, the grossest form of human antagonism, but every form, is destined to speedy extinction. The celestial voice that asked of old, "Where is thy brother Abel?" shall yet be heard and responded to by every one who would win profit or enjoyment from that which oppresses or degrades a single human being. The oppressor, the dram-seller, the gamester, are already beginning to listen, perforce, to his searching appeal—listen, at first, perhaps, with frowns and sneers, and curses; but even these are symptoms of the inward convulsion—first mutterings of the mighty earthquake at hand.

In the day of light now dawning, no relation so palpably vicious as theirs can possibly abide. But theirs are the rude, salient outworks, which cover, while they stand, the smoother, ampler, sturdier citadel of error. That all-pervading selfishness, which forgets or disregards the general well-being, is yet to be tracked to its most secret recesses, and extirpated.

The avocations of life, the usages and structure of society, the relations of power to humility, of wealth to poverty, of served and servant, must all be fused in the crucible of human brotherhood, and whatever abides not the test, rejected. Vainly will any seek to avert or escape the ordeal; idly will any hope to preserve from it some darling lust or pampered luxury or vanity. Onward, upward, irresistibly, shall move the spirit of reform, abasing the proud, exalting the lowly, until sloth and selfishness, tyranny and slavery, waste and want, ignorance and corruption, shall be swept from the face of the earth, and a golden age of knowledge, of virtue, of plenty and happiness, shall dawn upon our sinning and suffering race. Heaven speed its glorious coming, and prepare us to welcome and enjoy it.

THE HUMANITY OF NATURE.

"On the dappled turf at ease
I sit and play with smiles,
Loose types of things through all degrees."
WORDSWORTH.

We speak distinctively of an inanimate nature; but we believe artistically in an universally animated one. The poet, properly ignores sectional lines, when he says:

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

We are not denizens of one world alone. There is a world of mankind, in which we are jostled day by day, by beings of flesh and blood. There is the world of inward creations of our brain, musical with airy tongues, a vision-life, where things come and go, and are ever changeable as in a kaleidoscope; one capable of many faces, such as Shakespeare could exhaust, and then imagine new. There is that other, indescribable realm, the Spirit world, that

"Around this world of sense,
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air."

Lastly, the world of Nature! The dull, plodding liver in this life of ours, sees naught "beyond this visible, diurnal sphere." It belongs to the man who has something like inspiration to assist him, who, as he walks the fields, can see in the lowly violet that looks up to him, a meek and imploring look, telling of

"Thoughts that do often lie too deep for tears."
This impulse springs from what we believe to be a Spirit, that Nature has sympathetic with our own, and which we may denominate the Humanity of Nature. It teaches us to believe with Ruskin, "that every flower enjoys the air it breathes," and makes us refrain from crushing with our unheeding tread, the lowliest bud, for fear of giving it some pain. It led Wordsworth to write:

"The clouds were touched,
And in their silent faces could be read
Unutterable love."

Shakespeare blew a breath of life akin to his own gentle nature, into every object of the scene, when he described a stream that

"Doth make sweet music with the enameled stone,
Giving a gentle kiss to every flower
It overtakes in its pilgrimage."

Miss Bremer knew it when she said

"God sends upon the wings of spring
Fresh thoughts into the hearts of flowers."

Take Byron's rendering of the tremor of a grove in a moment of utter suspense of the breeze—

"And not a breath crept through the rosy air
And yet the forest leaves seemed stirred with prayer."
See what Whittier sees of a morning hour, when

"The mists are lifted from the rills,
Like the white wings of prayer;
They lean above the ancient hills
As doing homage there."

Or learn with him a lesson from the waves upon the beach, how

"They kneel upon the sloping sand,
As bends the human knee,
A beautiful and tireless band,
The priesthood of the sea!"

In the following passage of the Golden Legend, electrically the mind gives, as to a disembodied Spirit, a shape to the

"Wind, that through the corridor
Just stirs the curtain and no more,
And touching the aeolian strings,
Faints with the burden that it brings."

Take again those humanizing epithets applied to natural objects of phenomena, and we will find both in the language of poets, and in our every day converse even, a recognition of the sentiment—such as in the "wailing" gale; the "creeping" wind; the "single" pines; the "ruffian" blast; the "pitiless" storm; the "riotous" waves; "frowning" rocks; "exulting" river, and many like. The poets know what an increase of effect they gain in describing the motion of such objects, by applying a humanizing verb, as for example in Shakespeare,

"But look! The morn' in russet mantle clad
Walks o'er the dew of yon high eastern hill;
Again—

"And jocund days stands tiptoe on the misty mountain tops."
Or here—

"And flecked darkness like a drunkard reels
From forth day's portal."

And in Rowe—

"And guilty Night
Hasty to spread her horror o'er the world,
Rides on the dusky air."

So in Southey—

"The sun comes forth, and like a god
Rides through rejoicing Heaven."

"There is a grace here not attained by his predecessor;
As compare Byron's Bride of Abydos,
"Where the light wings of Zephyr, oppressed with perfume,
Wax faint o'er the gardens of Gul in his bloom."
Equalled though, perhaps, by Shelley in his Sensitive Plant,

"Like a rose embowered
In its own green leaves,
By warm winds deflowered,
Till the scent is given
To the faint breeze—
Makes faint with too much sweet the heavy-winged thine."

For we think the Cambridge poet takes a higher flight when he materializes something, so peculiarly impalpable as music, for fragrance can be carried, but only the remembrance of sound.

As vivid as the bolt in itself, is this in Byron,

"From peak to peak the rattling crags among,
Leaps the live thunder."

Or when he speaks of the corsair-bark,

"She walks the waters like a thing of life."

And in the epithet here used by Street, there is a close approximation to the effect of rain cloud traversing the fields,

"And in its vapory mantle onward steps
The summer shower."

Truly it is this bestowing of a humanity that gives life to Nature, as well as to poetry. How wonderfully does it do it here, in this often-admired line from the Merchant of Venice,

"How sweet the moonlight sleeps upon this bank!"
And in this

"The sweet South
That breathes upon a bank of violets
Stealing and giving odor;"

Or in this,

"The air
Nimbly and sweetly recommends itself
Unto our gentle senses."

We recognize, then, beneath the mere outside of this world of Nature, that is about us everywhere, a Spirit of its own, something like to the soul in man. It is no mere hallucination. Not so solely imaginative, indeed, as that other, the Spirit-world; there are yet actual tangible things for us to inform and breathe into a conscious existence. To the boor, it may be mere sky and water, earth and stone; but the intellectually refined finds it animate with a life, that claims sympathy with his own. It is no longer a mere reflection on the retina of the bodily eye, it stands equally portrayed on that of the mind's eye. Bound to our fellow-men by human ties, and instinctively applying the gauge of our own feelings to all we see in them, it becomes with us a habit, that we extend even to our appreciation of Nature, until we humanly vibrate, and address it and judge it in a like manner. We bestow upon it the dearest of our emotions—We love it. "This then," says Emerson, "the passion remakes the world. It makes all things alive and significant. Nature grows conscious. The clouds have faces; the trees of the forest, the waving grass and peeping flowers have grown intelligent, and man almost fears to intrust them with the secret, which they seem to invite."

Thus we, at length, may have found we have a brotherhood of feelings with other objects than those that bear our mortal shape. Wild scenes and calm may give us corresponding affections; association may work its influences upon our mental faculties; but, beyond this, there is something that allies itself with the soul. Perhaps, it is only an idea, but it appertains in the round of thought, as much to the actual, as the two images on the opposite side of a thaumatrope become joined in its revolutions. We are glad to bring to our aid such a lover and companion of Nature as old Christopher North. "What he has observed, may well be relied upon. 'The forms of Nature,' he says, 'undergo a half humanizing process under the intensity of our love, yet still retain the character of the insensate creation, thus affecting us with a sweet, strange, almost bewildering, blending emotion, that scarcely belongs to either separately, but to both together clings as to a phenomena that only the eye of genius sees, because only the soul of genius can give it a presence. Almost all human Nature can, in some measure, understand and feel the most exquisite and recalcitrant image, which only the rarest genius could produce. Were it not so, great poets might break their harps, and go down themselves in Helicon.'"—JESSE WINSOR, in the Croydon.

NEW SPIRITUAL THEORY, OR SPIRITUALISM ANALYZED.

TO THE READERS OF THE STAR AND HERALD AND OTHERS WHO FEEL INTERESTED IN SPIRITUALISM:—

Kind Friends, the time is past for Christians, philosophers, and philanthropists, to cast the subject of Spiritualism beneath their investigation. Yes, the cant phrases of humbug and collusion yields, the wise philosopher, the honest seeker of truth, and the benevolent Christian, but glean crumbs of sustenance for their immortal yearnings.

Bigotry, ignorance, and superstition may, for a time, hang their dark curtain before the eyes of the inhabitants of earth, and Materialists may lead their votaries amid the dismal shades of matter, and point to their God within her crude bosom. Yes, and in conjunction with the Materialist, the Universalist may bury in the bosom of their God the hidden bribes of crime, and seek to drown the fountain of their iniquities in the ocean of Love uncontrolled, which flows from a perverted nature. All these, with their kindred elements, will have their brief day, and all tend to their native destiny.

In presenting this theory of Spiritualism to the world, I am aware that I shall incur the displeasure of most of the numerous advocates of both ancient and modern Spiritualism. I am also aware, that in traversing the fields of Spiritualism, I shall be compelled to cross many windings of pre-established opinions, and step upon the toes of centennial doctrines. But notwithstanding all these (and numerous more unseen) difficulties, the world must, to some small extent, hear my testimony. I feel that in the present crisis, the great field of modern Spiritualism must be wisely, calmly, and honestly considered.

I feel induced to consider the subject: First, from a silent impression, which is not for me to explain; and Second, I cannot excuse myself from speaking forth boldly, when I see the great truths of Spiritualism, so perverted and misunderstood, thereby causing confusion, intolerance, and crime; for I do assert, boldly and considerably, that Spiritualism without error, is one of the most fruitful sources of confusion, error, and crime, that ever cursed the earth. Under the covert of her mantle, all crimes may live, and not only nurtured by the low and confused fires of corporeal wildness, but Spirits unseen, seize their victims, and urge them on; Virtue is robbed of her purity; Truth leaps from her empire; Innocence folds her wings, and rising, heaves a sigh; Love is bereft of her undying sweetness, and all nature sorrows, at the march of her mad carousals.

Yet, notwithstanding all the fabrications, contradictions and sensualities, which are daily manifested and encouraged by Spirits, who have once lived in the form, we hear the leaders and teachers of modern Spiritualism uttering, and also publishing, without any qualification, the following sentences:—

"In short, there is no virtue which Spiritualism (without qualification) does not enjoin on us to practice, and no vice which it does not teach us to avoid."—Christian Spiritualist.

We quote the above, to show that the great conflict among Spiritualists has arisen, mostly from the teachers of Spiritualism having taught what is not in harmony with demonstrated facts; while their leading opponents, boldly affirm that, although true, it is all evil, and from the Devil. Thirdly, we feel perfectly free to assert, that Spiritualism, in its proper order, is the richest boon an All-wise Creator ever bequeathed to His subjects. Yes, it is Heaven's first Law, God's only Throne,

and the Soul's undying hope; it is Truth's opening beauty, Love's purest caresses, and Wisdom's splendid triumph.

The term Spiritualism is so indefinite, and can be made any thing and every thing, we feel impressed to state a basis, upon which the subject may be considered, rationally and philosophically. The great law by which we shall be governed in our analysis of Spiritualism, is simply the law which pervades all eternity; the law by which all things were created, and without which nothing can exist for a moment; it is the great law in which Nature lives, moves, and has a being. This law is the great principle of

ANTIPODES:—
Or Positive and Negative Electricity, or Positive and Negative Spiritualism.

Of which it may be truthfully expressed:—
When God's word o'er the billows of Chaos was hurled,
He leaped from his throne for the birth of the world,
For the blooming of Stars, for the rolling of Spheres,
Through the blue deeps of ether, to measure the years,
Not a Sun could appear till his influence came;
Not a Planet could move till he gave the command;
Not a River could roll till he gave the command;
Not a Sea nor a Forest embellish the land.

POSITIVE SPIRITUALISM
Is the centralization of all good, which attracts all of its kindred congenials, and repels all of an antagonistic character.

NEGATIVE SPIRITUALISM
Is the centralization of all evil, attracting all of its kindred congenials, and repelling all unlike to itself.

The characters and conditions between these two antagonistic points are innumerable, all assuming their true congenials, or characters, as their predominance may designate.

God is the head of the Great Positive, being the union of three great positive principles, Wisdom, Love, and Truth; these three in one, compose the Divine Trinity; this Trinity pervades the realms of Heaven, whether in the bosom of God, or in the hearts of the inhabitants of material worlds. Positive Spiritualism is Heaven's only law, and God's throne, upon which Justice sits, supported by his seven pillars, holding the eternal scales of Antipodes, and weighing, before the gaze of Truth and Love, the inmost soul of mortals and things.
(To be continued.)

SPIRIT DRUGS AND SPIRIT DOCTORS.

We copy the following from the Spirit Advocate, in hopes it may be suggestive to all interested.—The plain sense of the article may seem harsh to some, but it should be borne in mind, that thousands are opposed to the ministrations of "Drugs," whether prescribed by the Spirits in or out of the allopathic schools. For our own part, we should have very much more of sympathy with this phase of the manifestations, if the Spirits in giving these medicines would educate the parties into such knowledge of the laws of life as would prevent the possibility of returning to the need or use of any drug or medicine, for little will be gained, if we progress no further than a change of doctors.—However, if the services of mediums are required in this capacity, they should be paid for their labors, as few can do much good without some monied assistance in the present state of society. The reader should judge, however, as to the best method of bestowing the same.

It is our firm opinion that much salutary good has been accomplished by the aid of Clairvoyance and human Magnetism, many lives have been saved, many diseases remedied. Nor could we doubt the assertion, since it stands corroborated by a voluminous array of facts, and testimonials in every section of our country. Animal disorders have been and are being removed from persons by the physical contact of healing mediums or by the virtue of medicines presented by intelligences out of the body. The blind have received their sight, the deaf their powers of hearing, and the lame have been made to walk. We do not dispute the fact. We might as well discredit our Atlas and refuse to believe that there is such a fortress as Sebastopol, because we have not seen it ourselves. But while we admit the fact, that Spirits have controlled the higher conditions of clairvoyance and magnetism to the restoration of health and happiness, we do abominate every species of Spiritual quackery and extortion. Look over the advertising columns of our leading Spiritual Journals, and behold a Pharmacy meets your eye, "Restorative Syrups," "Dysentery Cordials," "Cholera Elixirs," "Vegetable Salves," "Lung Syrups," "Nutritive Cures," and a hundred others in large capitals, advertised to be put up in quart bottles or hogheads. Well, is this all? No, a most remarkable price is put in the sequel, which you must pay, or go without the Spirit medicines.

Now if the Spirits think that these medicines will cure all the maladies that these Spirit Doctors have mentioned, they are bigger fools than I take them to be. The idea of making money or a fortune under the cloak of Spiritualism, is astonishingly ridiculous and wicked. We are satisfied that there are those who are gifted with medium power, they determine to devote their